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ROLE OF THE HUMANITIES IN FORMING THE COMMUNIST WORLD OUTLOOK OF YOUTH

- USSR -

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## ROLE OF THE HUMANITIES IN FORMING THE COMMUNIST WORLD OUTLOOK OF YOUTH

[this is a translation of an article written by T. Lovchuk in Voprosy Filosofii (Problems of Philosophy), No 6, Moscow, June 1959, pages 17-29.]

The majestic program for the expanded building of a communist society which was adopted by the 21st Congress of the Communist Party of the Soviet Union, is directly associated with a new stage in the development of socialist culture, and with new sweeping measures of the Party and the state in the area of the communist indoctrination and education of Soviet youth.

The 21st Congress of the Communist Party of the Soviet Union emphasized that communist indoctrination and overcoming vestiges of capitalism in human consciousness must be accorded the direct attention and efforts of Party, soviet, trade union, Komsomol, and other social organizations.

N. S. Krushchev's report to the congress emphasized that "The entire ideological program of our party and state has the function of developing new qualities in Soviet men and women, of indoctrinating them in a spirit of collectivism and devotion to labor, socialist internationalism and patriotism, and the high moral principles of the new society -- in a spirit of Marxism-Leninism. In order to arrive at communism, the most just and perfect society in which all of the best moral traits of free man will flourish to the fullest, we must educate today the man of tomorrow."

The resolutions of the 21st Congress of the CPSU, Comrade N. S. Krushchev's report to the congress, and other Party and state documents (N. S. Krushchev's note to the presidium of the CC CPSU, the theses of the CC CPSU and the Council of Ministers USSR, and the law on strengthening the bonds between school and life and on the further development of the system of public education in the USSR, which was passed by the Supreme Soviet USSR after nationwide discussion) determine the path of development of public education and the communist indoctrination of the growing generation of the socialist society for many years to come.

These documents summarize the historical achievements of the cultural revolution in the USSR, and emphasize the indivisible rule of socialist ideology in our country. In the Soviet society countless cadres for all areas of the national economy and culture, and a

people's intelligentsia numbering many millions, have been formed and trained by the Party.

The great majority of Soviet citizens are honest laborers of the soviet society, Soviet patriots and supporters of proletarian internationalism, devoted to the Communist Party and the Soviet state. During the Great Patriotic War, and during the rehabilitation of the national economy (which had been severely damaged by the occupying forces), in the heroic movement for the reclamation of the virgin and unreclaimed lands, and in many other feats of labor in our time, the high spiritual and moral qualities of Soviet youth have been brilliantly manifested. With respect to all these things a great deal of credit must be given to Soviet schools, which played a tremendous role in the cultural revolution carried out in the USSR, and trained millions of educated and cultured citizens who were active participants in socialist building.

At the same time, the documents of the Party and the government provide a scientific rationale for the necessity and legitimacy of important, qualitative changes in the system of public education in the USSR. During the period of expanded communist building, under conditions of a rapid progress of technology, the foremost task is that of overcoming substantial differences between mental and physical labor, the training of thoroughly developed and thoroughly educated persons capable of systematic productive labor for the benefit of society and called upon to accomplish the communist transformation of society, and to live and work under communism. The theses on strengthening the bond between school and life and developing the nation's system of public education which were approved by the November Plenum of the CC CPSU, state very clearly that "The Communist transformation of society is directly bound up with the education of the new man in whom spiritual resources, moral purity, and physical perfection must be harmoniously combined." The decisive role in educating the youth of our country, who are to become the creators and key workers of the communist society, is to be played by a combination of studies with actual work on the job, and the development in youth of a communist attitude toward labor, of moral stimuli serving as incentives to work for the good of society (along with the consistent application of the principle of personal material interest during the present, first phase of communism). The following words of N. S. Krushchev were voiced with great emphasis from the tribunal of the 21st Party Congress: "...Revolutionary practice plays the decisive role in changing the living conditions and views of human beings. The best school and the strictest teacher is life -- our soviet society. A bookish knowledge of communistic principles which is divorced from experience, is worth nothing.

"It is above all necessary that education be organically tied in with life, with the practical activities of the masses. The labor education of all people, and the development of a conscientious,

communist attitude toward labor, is the central problem in the educational work of the party. We are endeavoring to see that labor, as the creator of all material and cultural benefits, is converted into a prime vital necessity of man."

Soviet youth must be trained for the high mission of building a communist life; they must labor and direct all of their social activities under conditions of a communist tomorrow.

At the November Plenum of the CC CPSU and the 21st Party Congress it was shown very plainly that Soviet schools are still lagging behind the requirements of communist building, and that they have serious shortcomings, the chief one being a feeble bond with life.

As a result of the fact that secondary school work is somewhat removed from life and from productive labor, the graduates of secondary schools, although they have obtained an adequate general education, have to a considerable extent shown themselves to be practically and psychologically unprepared for regular physical labor in industry and agriculture. Higher schools have also frequently graduated young specialists who, although they had a good theoretical background, had very little knowledge of the practical aspect of their job, and were not adequately trained for independently solving those problems which arise every day on the job.

The resolutions of the November Plenum of the CC CPSU and the law on strengthening the bond between school and life and on the further development of the system of public education in the USSR which was passed by the Supreme Soviet USSR, prescribed the ways and means of overcoming the discrepancy between the requirements of the socialist society making the transition to communism, and the system of education and indoctrination of youth in secondary and higher schools.

The overcoming of this discrepancy which the party laid bare, will be achieved without any drop in the level of general theoretical education of youth graduating from secondary and high schools. Moreover, this level will be raised. Combining study with actual work on the job, the theoretical training of specialists possessing intermediate and higher skills with broad, active production practice, will stimulate the development of that scientific knowledge obtained by youth at school, and the perfection of their capacities and penchants towards the sciences. A further rise in the level of general education, and a thorough mastery of scientific knowledge, will be all the more necessary for young persons studying at school, since henceforth in proportion as socialist production develops and the material-technical base of communism is created, and in proportion as school work is combined more closely with actual production work, there will take place a gradual eradication of the substantial differences between mental and physical labor, which process will also be facilitated by the seven-year plan's provision for reducing the length of the working day and further improving the working and living condi-

tions of the members of the socialist society. A young man studying at a secondary school must be fully (both theoretically and practically) prepared to labor for the benefit of society to the full extent of his capacities.

As is generally known, Lenin posed the problem of making a transition "...to the indoctrination, education, and training of thoroughly developed and thoroughly trained persons -- persons who know how to do everything. "Communism," Lenin wrote, "moves in that direction, should move in that direction, and will arrive there, but only after many long years." ("Works," Vol 31, page 32.)

The progress of technology, and especially of production automation, will radically change the nature of labor under communism. The human role will be reduced to controlling the automata and instruments, maintaining them, and preparing programs and schedules for technological processes. This will require of the worker the performance of functions of mental labor, good general and technical training, all-round scientific knowledge, and practical skill in controlling complex mechanisms and instruments. Labor will become more meaningful and varied, man will emerge in the role of commander of machinery. However it would be very misleading to consider that with automation of production, physical labor will disappear. The harmonious development of man is inconceivable without creative and joyous physical labor, strengthening the organism and improving its vital functions. General, polytechnical, and special education in the secondary and high schools will be subordinated to these ends.

At the compulsory eight-year labor polytechnical schools, children will receive a better general education than they received in the seven-year schools, and at the same time they will be practically and psychologically trained for productive labor by means of labor education in school shops and at production education units, social-production practice (introduced in the fifth through eighth grades), self-attendance, and the performance of useful tasks at school, etc.

At schools with on-the-job training during the second stage of secondary education (grade nine through eleven) the study of general academic courses will also be improved, and it is planned to increase the number of hours devoted to several general and natural science courses (for example, physics, general biology, etc.). Moreover in grades nine through eleven, time will be set aside for supplementary, optional courses on particular problems of science and technology, various aspects of art, and sports, in accordance with the students proclivities and capacities. At the same time the boys and girls attending these schools will receive not only theoretical training but practical training for productive labor in a particular branch of industry or agriculture, participating in productive labor while in grades nine through eleven.

The large scale development of the system of night schools, mixed schools, and correspondence schools on the secondary level which is now being effected in our country, makes it possible for all male and female workers, and male and female kolkhoz farmers (and above all, younger persons) to obtain a complete secondary education -- which is extremely important for the all-around training of workers in a communist society -- without interrupting their regular work.

Students at higher schools who are registered for daytime courses at higher educational institutions, will either hold regular jobs during several years of study, or they will take permanent or prolonged practice.

Thus labor education, which is the most important and most effective means of communist education, encompasses all of the younger generation, from the eight-year schools through higher educational institutions.

Our party's implementation of the great Lenin's ideas on combining study with productive labor on the part of the younger generation, will make it possible to raise education to that height required by the present level of technology and present state of scientific knowledge (Cf., V. I. Lenin, "Works," Vol 2, page 440) and to train for the communist society persons with a well-rounded education, capable of regular physical labor combined with functions of mental labor.

The problems of developing the system of public education in the USSR, pose in a new way the problem of forming the scientific-materialistic philosophy for children and youth. The law on strengthening the bonds between school and life states: "The Soviet school educates the younger generation in a spirit of the most progressive ideas (the ideas of communism), and forms in youth the materialist philosophy that is the basis for a genuine scientific understanding of the world." The problem arises as to how we are to give ideological-theoretical training to young persons who, upon graduation from secondary school, will not (as formerly) go to a higher educational institution but to a regular job. How will we educate these youth so that they will take a communist attitude toward labor, so that they will be persons of high ideals educated in the spirit of the Marxist-Leninist philosophy, so that they will learn to understand matters of domestic and foreign policy and, in the future, be active participants not only in production but in socio-political life.

The chief and decisive role in developing a communist world view in youth, in making youth interested in active productive and socio-political life -- will be played by practical life: active labor at socialist enterprises, guided by the activity of party, state, trade union, Komsomol, and other social organizations. The combination of school work with a regular job will make it possible to provide children and youth with a correct, socialist labor and moral

education. By means of personal participation in productive labor together with workers and peasants of the older generation, boys and girls will be able to assimilate the heroic tradition of the working class and the peasantry -- their rich labor, political life experience. This in no way reduces the role of Marxist-Leninist science in the communist education of youth. A constant effort to master Marxist-Leninist theory and a continuing study of Marxist literature -- these are powerful factors in developing a communist consciousness also, literature, and art, motion pictures, radio, the press, physical culture, and all other varieties of socialist culture play an honorable role in developing a communist world view in youth and inculcating the higher feelings.

In this connection it would be a mistake to underrate the tremendous possibilities of the secondary school, whose function it is to implant the principle of the scientific communist world view, whose ideological-theoretical basis in Marxism-Leninism, in the consciousness of children and young men and women prior to their entry into active, adult life. The study of physics, chemistry, biology, and the other natural sciences at school, which provide students with a correct, scientific-materialist picture of the world, creates important natural-science prerequisites for developing the communist world view in the students. The study in secondary school of the history of our country and of the revolutionary struggle of nations for their national and social liberation, the pages of the heroic struggle of the party and the working class, the chronicles of socialist building in our country, gives students a picture of the historical development of society in the direction of communism, and educates them in a spirit of proletarian internationalism and soviet patriotism. In this way important elements of the communist world view are implanted in the consciousness of the younger generation, a considerable part of whom have not yet gone through the school of life which was the lot of the older generation. A study of the basic information on the Constitution of the USSR (which it is planned to give in the eighth grade of secondary school, rather than in the tenth as previously) will also make it possible for those students who go to work upon graduation from eight year school, to acquaint themselves with the foundations of the Soviet social and political system, and with the rights and duties of Soviet citizens. The study of literature in school gives students a big "charge," not only intellectual but emotional. There is no doubt but what the study of all these fields of knowledge has facilitated, and will facilitate, development of a communist world view in youth.

But can we say that secondary school (even ten-year school, not to mention seven-year) is adequately coping with the task of providing its graduates with a knowledge of the scientific foundations of the communist Marxist-Leninist world view?

In our view, the ten-year secondary school with the existing program for studying the humanities, has not been able to accomplish this task adequately. Moreover this task was not posed before the ten-year school on the same scale in the past, since a considerable percentage of graduates in the 17- and 18-year age bracket entered higher educational institutions where for a period of four to five years they studied systematic and extensive courses in the Marxist-Leninist social sciences: the history of the CPSU, political economy, dialectical and historical materialism.

Experience in working with graduates of secondary schools and higher schools, shows that the study of natural sciences and humanities (Russian history, general history, literature, and a short course on the foundation of the constitution of the USSR) on the secondary school level provided students with important elements of the scientific world view, but did not provide them with a more or less systematic knowledge of its foundation. As a rule, secondary school graduates possessed a rather extensive fund of information on history and the natural sciences, but had not yet acquired any thorough understanding of the general laws of development of the world, or of the paths along which the socialist society moves toward communism.

Moreover to a considerable extent the teaching of the humanities in secondary school was oriented toward the past -- toward the study of the history and literature of eras preceding socialism. But the study of the modern era in the history of society, the foundations of the new system in the countries of the world socialist system and the paths of its development toward communism, was far from adequate. No special study was made in secondary schools of the foundations of communist morality. Although teachers in the various subjects (history, literature, constitution of the USSR, and others) told students of the rules of socialist communal life which had developed and were continuing to develop in our country, there was no systematic treatment of this subject. Nor is there yet any textbook or other explanatory book dealing with these unwritten laws of the socialist community. In the ninth grade a few hours are devoted to the teaching of psychology; but the consideration of such categories of this science as the will, character, the emotions, the imagination, etc. has frequently been dealt with abstractly, and has not been properly imbued with communist-moral purposefulness. The teaching of psychology and the psychology textbooks have not given students a concrete and clear notion of communist morality, of the development of the character of the new man in labor and social life, of the harmfulness of vestiges of bourgeois ideology and morality in people's views, feelings, behavior, etc. Secondary school graduates have not been adequately armed with a knowledge of the scientific foundations of atheism, although they have been well trained in the natural sciences. In both teaching and textbooks,



there has been inadequate emphasis on demonstrating the harmfulness of religion and the idealist world view in general.

It goes without saying that the substantial lacunae and shortcomings in the humanities background of young persons graduated from secondary schools can no longer be tolerated under conditions of expanded communist building, when the task of training persons with a well-rounded education and development for the communist tomorrow -- the builders and workers of the communist society -- is posed with great urgency. It is all the more essential to overcome these shortcomings, since now, young persons already employed in industry and agriculture will be studying in grades nine through eleven at night schools, mixed schools, and correspondence schools. On the other hand many young men and women who have completed the second stage of secondary school (grades nine through eleven) will go to work in industry and agriculture. A systematic study by these young persons of the history of the CPSU, political economy and Marxist philosophy at higher educational institutions may take place not directly following graduation from secondary school, but somewhat later. However, a knowledge of the foundations of the Marxist-Leninist world view is completely indispensable to Soviet youth in the 17- 18-year age bracket, so that they can fulfill their function of being active producers and members of society, active members of the Komsomol and other social organizations, pioneers of communist labor, bearers of the new communist morality.

Together with further improvement in the study of history, literature, and the foundations of the Constitution of the USSR in secondary school, and expansion of the "world-view elements" in the teaching of the natural sciences, the introduction of a course on the principles of communism into the secondary school curriculum (for students in their last year) could play a very important role in developing the communist world view on the part of boys and girls in the 17- and 18-year age bracket.

In his comments on the theses of N. K. Krupskaya, V. I. Lenin desiderated that along with history, literature, geography, etc. students should study such a subject as "Communism" at school. As is known, Lenin put this subject at the head of his list. Accordingly, the teaching of social science was introduced into secondary schools in the twenties. But owing to the lack at that time of educated, Marxist trained teachers and good textbooks, it was frequently not possible to teach this course on an adequately high scientific level. As a result the course was discontinued and replaced by the study of history, which had to be restored to its legitimate place.

Since then the situation has changed radically. Our country has many capable teachers devoted to the cause of the party with a good basic knowledge of Marxist-Leninist theory. Soviet scholars in the area of the humanities have acquired a great deal of experience

in science-popularization and pedagogic work, and are capable of writing good textbooks for schools. Therefore in our opinion the addition of a course on the principles of communism to the secondary school curriculum is not only necessary but fully possible.

Whereas in many countries the rudiments of philosophy (that is, an introduction to philosophy) and ethics are taught in the upper grades, in the schools of the USSR it is best to include "world-view" elements; that is, brief lessons on the scientific foundations of the communist world view and the principles of communist morality, in a course on the principles of communism. (It goes without saying that the teaching of a "world-view" course in the secondary schools of the USSR, such as the course on the principles of communism, should not proceed along the same path as bourgeois "rudiments of philosophy" courses, the study of which usually becomes an uncritical presentation of various old and new philosophical systems, and goes off at a tangent from the interests of life and from present day problems.)

It is thought that it would be most desirable to introduce the course on the principles of communism into secondary schools in the second half of the tenth year or in the eleventh year of study, when the students are 17 or 18 years old. The experience of several generations has shown that at this age young persons can consciously master the principles of Marxist-Leninist doctrine.

Giving such a course for one year or 18 months in secondary schools and technical schools would complete the studies of the natural sciences, literature, and historical sciences, providing the students with the most important information on the historical path trodden by mankind. This course could include brief sections on the foundations of the doctrine of communism, experience in building socialism in the USSR and the people's democracies, the general laws of development of nature and society, and the basic laws of the Soviet state and the most important resolutions of the Communist Party and most important principles of communist morality.

The addition of a course on the principles of communism to the school curriculum not only would not prevent the schools from solving the problem of educating youth graduating from the school for productive labor, but would equip the young people with a clear understanding of the necessity for such labor -- with a knowledge of the goals and means of communist building. A study of the principles of communism would help young people entering into adult life to understand the society around them and consciously to follow the policy of the Communist Party, and to resist the influences of religion and other vestiges of bourgeois ideology, and it would facilitate the indoctrination of class-conscious fighters for communism.

The introduction of a course on the principles of communism into secondary schools and technical schools would be handled by

trained teachers of history in secondary schools, Party propagandists with a higher education, and graduates of the liberal arts departments of universities (historians, philosophers and economists). It goes without saying that the addition of a course on the principles of communism to the curriculum of secondary schools and technical schools would require on the part of social science workers the preparation of new books -- laymen's textbooks and manuals for young persons adapted to the requirements and level of understanding of 17- and 18-year old boys and girls. It would be impossible to put the study of the principles of communism on a high theoretical level without creating a scientific literature for teachers -- textbooks and laymen's books for youth dealing with problems of the theory and practice of scientific communism.

The humanities -- history, literature, philosophy, and political science -- are arousing great interest and attention among broad strata of youth, and will do so in the future. With the transition to a seven-hour working day, and subsequently to a six-hour day, with the improvement in the living standard and the expansion of the system of cultural institutions, during the current seven-year period, the influx of working class youth and farm youth desirous of studying the humanities will constantly increase. Young workers and kolkhoz farmers manifesting a great interest in problems of the development of society, culture, literature, and art may, upon graduation from secondary school, without leaving their jobs follow a course of study in the correspondence or evening division of a liberal arts college or department, at an evening university of Marxism-Leninism or at one of the evening and Sunday peoples universities of culture, the network of which is rapidly growing in our day. Incidentally it should be noted that we workers of science and higher educational institutions have not yet drawn the necessary conclusions from N. S. Krushchev's note to the Presidium CC CPSU for organizing the study of the humanities (along with literature and art) by young workers and kolkhoz farmers. For example the number of workers and kolkhoz farmers who are students in the correspondence and evening divisions of philosophy departments is still very small, while among the many universities of culture which have come into being recently the majority will be concerned with literature and art, and only a few will include the study of philosophy and other humanities in their curricula.

Moreover, in our view it would be desirable -- especially in large cities, on large sovkhozes, etc., where there are qualified teachers -- to have a certain small number of night schools (or classes at schools) for youth, and secondary polytechnical schools with on the job training, of a liberal arts nature. These latter could for example, train librarians, workers for the book trade network, newspaper circulation workers, workers in clubs and houses of culture, motion picture operators, intermediate workers for plan-

ning and statistical organs, etc. In our opinion it would be desirable, in these secondary schools for working and farm youth or secondary polytechnical of a liberal arts nature, to introduce along with the study of the principles of communism, the study of the economics of industry or agriculture, the foundations of dialectical materialism and atheism, more thoroughly and widely to study literature and art than in other secondary polytechnical schools. It would be useful in large centers to retain and even somewhat expand liberal arts schools (or classes) offering courses in Oriental and so-called classical languages (Greek and Latin), which are very necessary for higher education in the humanities and which require many years of language study.

In the light of the law on strengthening the bonds between school and life and further development of the system of public education in the USSR, it is important to pose the problem of liberal education in higher schools and its relationship to practice. Let us face the fact: removal from practical experience has put down rather deep roots into the system of higher liberal education.

If for example we look at the practice of the philosophy departments of our nation's universities, we see that in the majority of cases the teaching of philosophical sciences is inadequately related to the practice of communist building and to studying the experience of the Communist Party's struggle against bourgeois ideology and revisionism. There are only a very few students and even graduate students who, while taking work in a philosophy department, intensively study urgent problems of theory in the practice of life, at factories and plants in rural regions on kolkhozes and sovkhozes, and who write their term papers, theses, and dissertations on the basis of summarizing these data from life. It has frequently been the case that students who had been graduated from higher educational institutions and who have qualified as economists, philosophers, historians, and lawyers, but who have not spent any time at enterprises and kolkhozes, were not familiar with the life, practice, vital requirements, or needs of the workers.

Henceforth, many liberal arts departments (departments of economics, philosophy, law, journalism) will be getting students who have worked at regular jobs for no less than two years. Students in other liberal arts departments (historians, philologists, etc.) who have not put in time on a regular job will during their first years at college pursue their studies while holding down a regular job. Thus in addition to the correspondence and night school work of that part of the students who have not put in the requisite time on a regular job and must be employed in production, a considerable part of the students in liberal arts departments will consist of persons who have put in time on regular jobs, or who have served in the soviet army, and who will study on a full time basis.

But does the fact that these students have put in their time on regular jobs or in the army, relieve them of the necessity of directly relating their studies at a higher liberal arts school, with life -- with practice? In our view it does not. The situation must be handled in such a way that in the upper classes of liberal arts departments, those students who already possess the requisite knowledge in the field of philosophy, political economy, and history, in addition to practice teaching in schools or technical schools, must for an extended period (no less than one year in the course of their attendance at college) work among workers or kolkhoz farmers, assimilate their experience, and transmit to them the knowledge they have acquired. It would be desirable that students in the upper classes be sent for this prolonged practice either to an industrial enterprise or to a kolkhoz or sovkhoz, where under the supervision of experienced college teachers and party workers they could carry on practical work in their special field among young persons working as propagandists, lecturers, journalists, economists, etc. This practice would help very much to put students and teachers from liberal arts departments into closer contact with life, and teach them to study the facts and phenomena of socialist life, and to disseminate them reliably.

There is also the problem as to the system of teaching the humanities in higher educational institutions. Today, in connection with the reorganization of the curricula of higher educational institutions, a certain percentage of the workers are posing the problem of transferring the study of philosophy and other social sciences to the system of party education (for example, to the evening universities of Marxism-Leninism). Other comrades are proposing that the study of the social sciences begin with philosophy; that is that it be studied in the first course, at a time when the students at many colleges will be taking their work by correspondence while remaining on the job.

It seems to me that it would be more correct to retain and strengthen that system of study of the social sciences at higher educational institutions whereby the study of philosophy completes the entire cycle of social sciences, and is given in the third and fourth years of college. Indeed it is only when students have mastered the latest theoretical achievements of physics, chemistry, biology, or history that they will be able to gain a good understanding of political economy and thoroughly to master dialectical and historical materialism, which constitute the generalization and result of the development of the sciences of nature and society.

But this is only one aspect of the matter of liberal education. When properly handled, the introduction of courses in political economy, the history of the CPSU, and dialectical and historical materialism into higher educational institutions, provides a solid scientific basis for the communist world view. However, the study

of the theory and practice of scientific communism is also necessary for a more thorough and comprehensive solution of the problem of developing a communist world view.

It may be asked: Why do our higher educational institutions not give a course on the third integral part of Marxism -- scientific communism? It is frequently said that several problems of scientific socialism are covered in the course on political economy, while problems of the state and certain other problems of scientific communism are dealt with in the course on historical materialism. To my mind, this explanation is untenable. The theory of scientific communism embodied in the resolutions and creative practice of our party and the other Marxist-Leninist parties, in socialist and communist building, includes several problems not directly covered by political economy or historical materialism: for example, problems of Party policy in the area of socialist and communist building, of the ways and means of making the transition from socialism to communism, of problems of state and party building, of international relations, of the cultural revolution, of morality and daily living, of relations between countries and people within the world system of socialism, etc.

In view of the lack of a course on scientific communism at higher educational institutions, many matters which do not relate directly to historical materialism or political economy are included in the course on political economy and historical materialism. On the other hand, as a result of inadequate scientific work in the area of the theory of scientific communism and the lack of a course on scientific communism at higher educational institutions, the wealth of economic, governmental-legal, ideological, cultural-educational, and organizational-political experience in communist building is poorly disseminated and frequently remains outside the field of vision of workers in the social sciences and students in liberal arts departments.

In my opinion, we should take steps to ensure that a course on the theory of scientific communism be given at liberal arts colleges in proportion as scientific works and textbooks are written, and teachers are trained in scientific communism, and that subsequently such a course be introduced at other higher educational institutions.

In my opinion there is no doubt as to the necessity of introducing a course on ethics (including a brief section on the history of ethical doctrines) at liberal arts departments. Ethics was always one of the subjects studied in the liberal arts departments of higher educational institutions even in old, pre-revolutionary times -- though of course it was idealistic ethics -- the ethics of the ruling classes. But today, when the socialist society has acquired a wealth of moral-political and ethical experience which should be transmitted to the younger generation, why do we not introduce this science, built on the principles of Marxism, into

the curriculum of the liberal arts colleges?

The question of teaching the social sciences (including philosophy) in liberal arts departments should be given a great deal of attention not only by professors and teachers in such departments but by all scholars in the area of the social sciences. Today the situation is such that research institutes dealing with the social sciences, including institutes of the Acad. Sci. USSR, have very poor liaison with the liberal arts departments. A large percentage of our prominent scholars in the field of the liberal arts including philosophy no longer teach in liberal arts departments, do not work with students and graduate students and are not training the next generation of scholars. This hinders the development of young cadres and their influx into science, and obstructs the process of raising the theoretical level of teaching the liberal arts, and acquainting students with the latest achievements and urgent problems of science.

It is essential to eliminate in the shortest possible time this unique phenomenon of a gap between the liberal arts research institutes and the practice of communist indoctrination and education in higher schools. Scholars at scientific institutes of the humanities must not only transmit their knowledge to students but act as the organizers and leaders of scientific collectives for the study of various aspects of modern life. Such collectives could investigate the phenomena and processes of socialist life at enterprises, kolkhozes, and sovkhozes, study the abundant experience of the workers and communist movement in foreign countries in their struggle against the bourgeois ideology, and make a thorough analysis of the latest achievements in the natural and social sciences. Teachers, graduate students, and the best trained and most capable undergraduates at higher educational institutions, can take an active part in this noble task. The participation of the younger generation of scholars in this cause will bring a new and lively current into the scientific activity of research institutes on the humanities.

The further development of the social sciences will guarantee the success of liberal education. In this connection I would like to discuss the ways and means of expanding research on important areas of the science of society -- the theory of scientific communism and sociology, ethics and atheism, the history of modern philosophical thought, problems of criticizing bourgeois ideology and revisionism.

Historical materialism is the scientific sociology of modern times. Sociology is a philosophical science, and its divorce from philosophy -- and a fortiori its opposition to Marxist philosophy -- is unacceptable to Marxists. Sociological problems of culture, education, morals, and the struggle against vestiges of capitalism in the consciousness and everyday lives of human beings, are now assuming special significance. It goes without saying that these concrete sociological investigations are not something existing separately

from historical materialism, but must be developed within the framework of historical materialism, on the basis of its theory and method. Moreover it is to be assumed that problems of scientific sociology will be studied not only by philosophers but by workers in the other humanities -- historians, ethnographers, political scientists, jurists, theoretical economists, statisticians, specialists in pedagogy, etc.

Soviet sociologists, following the classic models provided in the works of Marx, Engels and Lenin, (works like "Capital," "The Position of the Working Class in England," "The Development of Capitalism in Russia," "Imperialism as the Highest Stage of Capitalism," and others) must learn how to collect and theoretically summarize the many facts of life, having recourse to statistical data and figures, to comprehensive investigation of several "micro-regions" (groups of enterprises, kolkhozes, administrative regions) to the employment of the questionnaire method where necessary, to public opinion polls, etc.

Certain organizational measures are also necessary to the development of the search on problems of the theory of scientific communism, sociology, and ethics. At the present time, with the exception of the Historical Materialism Section of the Institute of Philosophy Acad. Sci. USSR (where several comrades are working on problems of sociology and ethics) we do not have a scientific institution which could engage in concrete sociological and ethical research and which could deal with the theoretical problem of historical materialism. Several theoretical workers have posed the problem of establishing a research institute on problems of sociology and ethics under The Division of Economic, Philosophical, and Legal Sciences of the Acad. Sci. USSR. It would be useful to establish such an institute, in addition to expanding sociological research in the historical materialism sections of the Institute of Philosophy Acad. Sci. USSR and the institutes of philosophy of the union republic. In my opinion it would be most desirable to have such an institute in Leningrad, where the Acad. Sci. USSR does not have a single scientific institution in the area of philosophy, economics, or law, but where there is a considerable number of scholars in the areas of sociology, ethics, and philosophy as a whole, big libraries, archives, and unlimited possibilities for disseminating tremendous experience in the sphere of social and existential relations, cultural growth, technical progress, etc.

Considerable possibilities for developing scientific work and specific investigations in the area of historical materialism are also possessed by other scientific institutions in the Soviet Union, primarily by the institutes of philosophy of the academies of sciences of the union republics, the Siberian Division of the Acad. Sci. USSR, and other affiliates of the Acad. Sci. USSR, such as the Ural Affiliate. The abundance of material on the



transformation of nature, social life, and spiritual life in the union and autonomous republics and the vast territory of Siberia, the Far East, and the Ural would be studied and theoretically generalized on a firmer foundation if even small scientific "cells" for dealing with problems of philosophy and sociology were established at the larger scientific centers of our country. The philosophy departments of higher educational institutions can play an important role in developing specific sociological investigations by means of generalizing and philosophically interpreting the abundant local material.

Research work by liberal arts colleges and scientific institutions dealing with the humanities, especially in the sphere of the theory of scientific communism, sociology, and ethics, can become fruitful and effective if not only the content and subject matter but the methods of scientific research are substantially changed. As is required by the resolutions of the 21st Congress of the CPSU, these investigations should be directed toward the writing of basic works generalizing the patterns of social development and the practice of social building, and dealing with the problems associated with the gradual transition to communism. In order to solve these very important problems of social science it will be necessary in the case of many pressing problems to shift the center of research from seats of learning in rayons and oblasts to enterprises, kolkhozes, and sovkhozes. It will be necessary to make a thorough study and interpretation of the processes of the development of socialist society, and to wage a struggle of the new against the old.

Comrade N. S. Krushchev's report to the 21st Party Congress emphasized very strongly that the most important task of workers in the social sciences was the criticism of contemporary revisionism and bourgeois ideology. This is all the more necessary in that bourgeois ideology and revisionism have exerted, and are still capable of exerting a disruptive influence on certain unstable individuals of the younger generation. In recent years a good deal has been done in the area of criticizing bourgeois ideology and revisionism, including criticism in the sphere of philosophy. We have several trained workers in the humanities who are making a thorough study of the economics and politics of foreign countries. But our higher educational institutions still have very few scholars with a good knowledge of the bourgeois philosophical and sociopolitical thought of particular capitalist countries, and who at the same time are familiar with all aspects of the ideological struggle, the history of the workers' movement, of the communist and workers' parties and the history of Marxist thought in those countries. And yet this is an urgent task: thoroughly to study, generalize, and disseminate the experience of the ideological (including the philosophical) struggle of the communist and workers' parties of various

countries, and of the progressive scientists of our time, against a world view which is inimical to Marxism and materialism; to subject bourgeois and revisionist ideas to well-reasoned criticism. This makes obvious the necessity for expanding the training and advanced study on the part of existing academic cadres of philosophers specializing in the study of foreign societies.

The development of scientific research on the philosophy of dialectical materialism, on scientific sociology (historical materialism) on the history of contemporary philosophical thought, and the criticism of bourgeois ideology and revisionism, together with the creation of new scholarly works, textbooks, and a philosophical literature for laymen, is a very important means of radically improving liberal education in the secondary and higher schools and will help toward a sound indoctrination of youth in the spirit of the scientific, materialist world view.

However, as was noted above, the development of a scientific world view in soviet youth is by no means limited to studying the sciences, including the humanities, in secondary and higher schools. A scientific, Marxist-Leninist world view in youth is formed chiefly by socialist life itself, and above all by conscientious and active labor for the benefit of the socialist society. The development of the scientific world view in Soviet youth does not take place spontaneously or at random, but in the process of comprehensive ideological-political and cultural-educational work being carried on by the Communist Party and, under its leadership, by organs of the soviet state, the Komsomol, the trade union, and social organizations in the course of the struggle against bourgeois ideology, its influences, and vestiges which have penetrated into the thinking of youth.

On the basis of the vital and all-conquering doctrine of Marxism-Leninism, creatively developed in the resolutions, documents, and practice of the Communist Party of the Soviet Union and other Marxist-Leninist parties by means of a profound and systematic mastery of the great wealth of ideas contained in Marxism-Leninism, and untiring acquisition of the most important knowledge accumulated by mankind -- and above all by means of active participation in labor in the communist style -- Soviet youth will be indoctrinated in the spirit of communist conscientiousness and morality.